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861 The usual indulgence of Indian parents, especially toward their male offspring, was thus tempered by the intrusion of this custom of scratching, which is a characteristic feature of the southeastern area. As stated by Swan, scratching had two aspects. It was [751] inflicted as a punishment, and it was administered as contributory to the health. Perhaps the idea in punishing by scratching was as much to let the evil which had caused the dereliction out as to deter the culprit by an actual infliction of pain. Nevertheless, the latter motive was also present. One of my Alabama informants remembers being scratched as a boy if he had done anything wrong. His mother also scratched his thighs and calves so that he could run long distances without becoming tired. Scratching as a punishment was, however, usually dry; that for discipline or health alleviated by applying water in advance.

861 622 Whipping has already been mentioned. References to the whipping of children are rare, but the following from Adair may be inserted:

"It ought to be remarked, that they are careful of their youth, and fail not to punish them when they transgress. Anno 1766, I saw an old head man, called the *Dog-King* (from the nature of his office) correct several young persons—some for supposed faults, and others by way of prevention. He began with a lusty young fellow, who was charged with being more effeminate than became a warrior; and with acting contrary to their old religious rites and customs, particularly, because he lived nearer than any of the rest to an [838] opulent and helpless German, by whom they supposed he might have been corrupted. He bastinadoed the young sinner severely, with a thick whip, about a foot and a half long, composed of plaited silk grass, and the fibres of the button snake-root stalks, tapering to the point, which was secured with a knot. He reasoned with him, as he corrected him: he told him that he was *Chehakse Kanèha-He* [tcihaksi kania he], literally, 'you are as one who is wicked, and almost lost.' . . . The grey-hair'd corrector said, he entreated him in that manner according to ancient custom, through an effect of love, to induce him to shun vice, and to imitate the virtues of his illustrious fore-fathers, which he endeavoured to enumerate largely: when the young sinner had received his supposed due, he went off seemingly well pleased.

"This Indian correction lessens gradually in its severity, according to the age of the pupils. While the *Dog-King* was catechising the little ones, he said *Che Haksinna* [tcihaksina], 'do not become vicious.' And when they wept, he said *Che-Abela Awa* [tciabila awa], 'I shall not kill you.'"[88]

861 609 In another place the same writer remarks that in his time children who killed the pigs and poultry of the traders were merely

[88] Adair, Hist. Am. Inds., pp. 156–157.

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outlets for the purely social instincts, ceremonial elements entered into certain of them in such a way that it might be difficult to say where the social element ended and the ceremonial element began. There is a suggestion of this sort in the regulations connected with the snake, horned-owl, and skunk dances. Ceremonies or fasts of a somewhat extemporaneous character were undertaken from time to time in cases of national distress, as we learn from Bartram, who says:

"At this time the town [Atasi] was fasting, taking medicine, and I think I may say praying, to avert a grievous calamity of sickness, which had lately afflicted them, and laid in the grave abundance of their citizens. They fast seven or eight days, during which time they eat or drink nothing but a meagre gruel, made of a little cornflour and water; taking at the same time by way of medicine or physic, a strong decoction of the roots of the Iris versicolor, which is a powerful cathartic."[20]

Religious ceremony was more or less mixed up with social relaxation in the feasts held after a successful hunt or upon the arrival of strangers. Bartram again gives us a view of one of these impromptu gatherings which he witnessed in the Seminole town of Talahasutci, of which a man called by the whites the White King was then miko.

"On our arrival at the trading house, our chief was visited by the head men of the town, when instantly the White King's arrival in town was announced: a messenger had before been sent in to prepare a feast, the king and his retinue having killed several bears. A fire was now kindled in the area of the public square; the royal standard was displayed, and the drum beat to give notice to the town of the royal feast.

"The ribs and the choice pieces of the three great fat bears already well barbecued or broiled, were brought to the banqueting house in the square, with hot bread; and honeyed water for drink.

"When the feast was over in the square (where only the chiefs and warriors were admitted, with the white people), the chief priest, attended by slaves, came with baskets and carried off the remainder of the victuals, etc. which was distributed amongst the families of the town. The king then withdrew, repairing to the council-house in the square, whither the chiefs and warriors, old and young, and such of the whites as chose, repaired also; the king, war chief, and several ancient chiefs and warriors were seated on the royal cabins; the rest of the head men and warriors, old and young, sat on the cabins on the right hand of the king's: the cabins or seats on the left, and on the same elevation, are always assigned for the white people, Indians of other towns, and such of their own people as choose.

"Our chief, with the rest of the white people in town, took their seats according to order: tobacco and pipes were brought; the calu-

[20] Bartram, Travels, p. 454.